

# SOCIAL PROGRESS



What We Are Speaks So Loud  
Work in the Cumberland  
Congress 1940

*Presbyterian College of Cumberland*

APRIL 1940

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## Social Progress

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# SOCIAL PROGRESS

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APRIL, 1940

No. 9

## *What We Are Speaks So Loud*

*By Charles Tudor Leber\**

I STAND by the side of a mother as she weeps over her headless boy. I watch another family dig out with their hands a father buried above his waist in dirt and debris. Yes, there is still life in him, and off he is rushed to the hospital. Next to him they dig out the pregnant mother, still clinging in death to her dead eleven year old girl. At her feet I pick up the death-bearing shrapnel—and I pause to wonder!" So writes a missionary friend in war-torn China. Here is a parable concerning the basic issue in the world mission of Christianity. We may preach the gospel, we may carry the impact of the Christian message into every area of human relationships through our missionary enterprise, but there will be frustration and conflict in our endeavor to build a world Christian community until we have

learned the reality of the truth, "By their fruits ye shall know them." You will recall also that somewhere it was said, "What you are speaks so loud that I cannot hear what you say."

The world Christian movement depends upon men and women consecrating their lives in service as missionaries and upon the loyalty and support of the home churches. Let us not pass by the fact, however, that the enlarging necessity is for the sustaining evidence as to how Christianity is able to bring the abundant life in America.

Sometime ago I was in the heart of Thailand (Siam), speaking at a morning chapel service in a girls' school. At the close of an address, a group of faculty and students, all Siamese, for over two hours questioned me as to how the principles of Christ concerning which I had been speaking were being applied in the

\* Secretary in the Department of Home Base, Board of Foreign Missions, Presbyterian Church in the U. S. A.



life of America in relation to the home, amusements, liquor, economic justice and the problem of war.

Some months later in the city of Canton, it was then just before the present war in China, I had luncheon with the cabinet of the Church of Christ in China. Gathered about a circular Chinese table enjoying the delicacies of Chinese food were the moderator and the heads of the various departments of that heroic Church of Christ. With some of these officials I had visited inspiring social projects in rural reconstruction, adult education institutes, and neighborhood houses which were grappling with the terrific conditions of opium traffic, prostitution and accompanying social evils in the heart of teeming Chinese cities. Discussion did not center upon these vital efforts in social education and action in China, but rather upon what the Christians in America were doing concerning the very same problems which they had taught their Chinese friends to confront.

So it was in the Philippine Islands when I was there. I spoke before large assemblies in colleges and churches and before groups of Christian leaders. I endeavored to give courage and to express appreciation of the splendid achievements of the Philippine Church in dealing with the prevailing social issues. In every time of discussion I was pushed back, as it were, to the problems in America and asked concerning the

Negro situation, the liquor traffic, unemployment, and what another war would mean to the church in the United States.

In the world mission of the church we have emerged from the time when there was conflict as to whether the gospel is individual or social. We have arrived at the obvious answer that Christian truth in action must serve and save both the soul of man and the society of men. As was stated at the Madras Missionary Conference, in experiments both large and small, both intensive and diffuse, there is abundant evidence of the determination of Christians among the so-called younger churches to implement their faith by making inroads into the actual conditions of the world around them.

First of all, there are those experiments in profuse variety which, as the Madras reports state, seem to ameliorate the conditions created by the present social and economic order, without directly challenging its political basis. This same gathering of world Christians also pointed to those efforts which are an implicit condemnation of the present order but seek within the compass of "the world as it is" to present a picture of "the world as it might be." And the leaders in Madras spoke to the world of those projects in missionary activity which assert that it is the task of Christians to seek to provide a complete economy of life that is compatible with the Christian

faith. There are brave endeavors in social action to be seen in every country in the world where Christian missionaries are serving. The point at the heart of the matter is that we as Christians in America must not "let them down."

There is, of course, the continuing challenge to share in building the world Christian community by going forth across the world with the gospel of Christ through the lives of Christian missionaries. Every Christian, no matter where he is located, however, can and should certainly contribute to the building of the world Christian fellowship right where he is. When you face and help to solve the problems of racial discrimination and social injustices and dig into the causes of war here in America, you are "preaching the gospel to every creature."

Thoughtful and informed Christians all around this earth know and are disturbed by the fact that since 1932 the income of the people of the United States has increased 77 per cent and that during that same period, the gifts to the Christian church decreased 19 per cent, to church benevolences 28 per cent, and to the community chest 22 per cent. They know also that during that same period the expenditures of the people of the United States for jewelry have

increased 24 per cent, for army and navy 39 per cent, for the theatre 41 per cent, for tobacco 43 per cent, for automobiles 188 per cent, for whiskey 100 per cent, for beer 602 per cent, for steel production 275 per cent, for radio sets 220 per cent. They know that in the United States in a recent year, 8.2 per cent of the national income was spent for recreation and that during that same period one per cent was spent for organized religion.\* This is a significant and precarious state of affairs which has a whole lot to do with "foreign missions."

It is all very well to say that the mission of the church in America is to take Christ to the world and that he will speak for himself above and beyond our limitations. There is complete truth in this. But let us make certain that there is complete sincerity and commitment, too.

*Light of the world, illumine  
This darkened land of thine,  
Till everything that's human  
Be filled with what's divine;  
Till every tongue and nation,  
From sin's dominion free,  
Rise in the new creation  
Which springs from love  
and thee.*

---

\* Quoted from *The American Friend*, January 5, 1939.



# *I Work in the Cumberlands*

*By Eugene Smathers\**

**B**IG LICK community is located in Cumberland County, one of the several counties on the northwestern Cumberland plateau, a tableland averaging forty miles in width. It extends from northeastern Kentucky into northern Alabama, a distance of more than 300 miles and ranges from 1,000 to 2,000 feet above sea level.

Big lick is a community of fifty-odd families, within a three mile radius, with a population of around 300. We are in a period of transition from what might be called a "timber economy" to a farming economy, and as yet the small cash income that was lost with the passing of the timber has not been completely regained by the marketing of farm products. The economic situation of our families is tragic and for many the depression years with their resulting relief has brought the largest cash income ever experienced.

I came to Cumberland County in 1932, immediately after finishing seminary. For over a year we lived in a little village in another part of the county, and I tried to serve as pastor of four widely scattered churches. When, in 1934, there came an opportunity to divide the parish

we moved to Big Lick. Now my parish was confined enough so that I could attempt a program that would seek to meet the deepest needs of the people.

I was the first resident minister and undertook my work here with a few clear objectives in mind. I had come to remain as long as I could be of effective service in building a Christian rural community. The details of this community were not clear, and are not even now, but I felt that they would appear as we sought to solve our problems. However, there were two definite objectives: the building of a church which would be a house of worship and a center for the various community activities and the development of a recreational program for the youth.

We soon made a feeble beginning with a recreational program. There was much prejudice and opposition to overcome. But we moved slowly and have been able to make many gains during the five years. One who has not tried to promote some sort of recreational program in a similar situation in the mountains cannot fully appreciate our sense of achievement. We have discovered that the most joyful and creative fun can be of one's own making—and seeking to bring joy and gaiety into

\* Minister, Calvary Presbyterian Church, Big Lick, Tenn. Condensed from "Prophetic Religion," Nov. 1939.

drab and dull surroundings will always be an important element in our program.

When pastor and people decided that a church building would be a major objective, we thought it would be years in its realization. But six months later we were at work on this building. A friend proposed that he would give us the necessary money to purchase materials if the community would do the work. We accepted the opportunity to realize our dream. I had never had any experience in building, yet the major responsibility for managing the construction fell on me. On May 30, 1935, Calvary church was dedicated. This was the greatest day so far in the history of Big Lick. The completion of the building made an immediate contribution to the community. Here on a hill overlooking the community, with a marvelous view of the mountains in the distance, stood a beautiful church, which we had built ourselves and which was dedicated to the worship of God and the service of men. Its silent testimony has meant much. The experience of working together to realize a common goal was valuable and our success gave encouragement to other community ventures. Immediately a change could be felt in our services of worship.

Our next major undertaking was the development of a health program which would in some measure at least meet our tragic situation. With

the financial aid of our friend, we began in October 1937 the construction of a "house of health." It was a memorial to Dr. Warren H. Wilson, our friend and friend of all rural people. Again we did the work, with pastor as foreman and the community contributing over \$1,400 in labor and materials. The building was dedicated in June 1938 as the Warren H. Wilson House of Health.

We hope some day to grow into a medical cooperative. But we must have a larger number of families than now reside in the five communities which we serve, and the incomes of those families must be above that received at present. In the spring of 1939, we thought we had an opportunity to far more adequately meet our health situation when we made plans to settle a refugee doctor at the House of Health. But a ruling of the Tennessee Board of Medical Examiners that no doctor who was not a graduate of an American medical college could practice in this state knocked our hopes and plans into a cocked hat. So again we have been balked by a head-on with the A.M.A.

Through the years I had been concerned with the economic situation of our community and we had tried several things without great success. In the winter of 1938 we discovered, with the help of Ellsworth Smith, a technique which promised definite results. This technique had worked with marked success in Nova Scotia



and we felt it would work here. Two study clubs, meeting each Wednesday evening in the homes of the members, were started. Each group selected its own leader from among their own number and selected a subject or subjects for study. The subjects grew out of their "bread and butter" needs. One group selected as its subject "cooperative buying of farm supplies" and the other, "cattle." Once each month we had a combined meeting when each group reported its problems and conclusions. Out of this group study there came practical results of much promise to the economic improvement of the community, as well as a sense of our ability to do something about our needs and the growth of individual members. To meet the need for better equipment, tools which no individual farmer could afford to own, yet all needed, we organized a farmers' association. This cooperative would enable us to pool our limited resources for the purchase of some of these tools. We now own a grain drill, a tooth harrow, and a corn planter. This small beginning has great possibilities. We also plan to study credit unions, as we are already aware of the need for such an organization as a means of accumulating capital for projects of improvement.

One of our most important plans, also in process of development, is a plan looking toward land settlement. We are surrounded by undeveloped

land which is capable of being developed into farms. At present Bigg Lick cannot grow because it is surrounded by this land which is owned by large companies who will not sell small tracts. At the same time we have young people of ability and energy who have little opportunity here and if a moment of prosperity should come, we would lose the best of them. We are seeking to purchase some of this undeveloped land for settlement by our own youth or by other families who can make a contribution to our community.

As our farms are small and our families large, it is not necessary that all the time be spent working on the land. We are, therefore, seeking some sort of home or community industry or craft which will provide an opportunity for converting this spare time into a better living. We plan a workshop in the near future. We have our own power plant which will help us in the above development. We have dreams of a community saw-mill and feed-mill, of a cooperative store, craft shop, roadside market, and tourist camp.

The problems of our little community are so tangled with the problems of the nation and world that our puny efforts often seem futile. But little successes and the sense of fellowship with others of like mind who are working in other situations carries me over periods of despair and I find myself tackling the "impossible" again.



# The Churches and War

By Phillips P. Elliott\*

*Editor's Note: The "Significant Christian Statement" and the editorial comment upon it which appeared in the March issue of SOCIAL PROGRESS evoked wide interest and comment. In order that the opinion of those who differ may be heard, Dr. Elliott, at our request, here makes an answer to that statement.*

THE statement regarding the churches and war, issued in January and signed by 32 distinguished church leaders, contains a great deal with which all Christians agree. The confession of common guilt in the causes of war, the reminder of the necessity for keeping alive the sense of a Christian community overleaping all political and racial barriers, the fervent prayer for a new international order—all these meet general and cordial agreement. But the statement was not issued primarily to remind the churches of these self-evident truths. It was issued to make certain that Christians would not fall into the error of failing to take sides in the present conflict. It assumed that men of good will would make a serious mistake if they failed to see the great differences between the contending forces, or seeing those differences, failed to lend support to the right side as opposed to the wrong. "Christians in neutral countries cannot evade the ethical issues involved, and the consequent claim

upon their sympathy and support." Or, in other words, sympathy and support should go to the democracies in their conflict with the dictatorships.

In answer to this general position it should be pointed out that it is altogether possible for an individual to make moral judgments without indicating that all the right lies on one side or all the wrong on the other. Certainly most people prefer democracy to dictatorship. But does this mean so complete and blind a support of those nations calling themselves democracies that one becomes incapable of viewing the other group except with hatred and alarm? In particular, is one to strive so vigorously to support the right powers as against the wrong powers that he eventually will engage in war? For war is the natural consequence of such a mood. War is the final assertion that we are right and you are wrong. War could not be waged if one nation said that it was only sixty per cent right, and that forty per cent of the right was on the other side. War allows no such

\* Minister, First Presbyterian Church, Brooklyn, New York.

shades of evaluation; it permits no weighing of values. It is rather the confession that men have failed to evaluate; the acknowledgment that they have given up, that for their moral judgments they now substitute bombs and mines. There is no surer way of losing the capacity to measure values than to engage in, or approve of, the method of war, where at once the enemy becomes "wrong" and our side becomes "right."

It is this consequence of their position which the writers of the statement seem to have overlooked. Eager to distinguish between sides, they are forfeiting the ethical sensitivity for which they plead. Already in their statement it is evident that minds are made up, that a judgment has already been formed and passed on the issues involved, that sides have been taken as vigorously and clearly as though their country were already at war. For the message is in reality a war message. It is not calculated to promote peace; it is calculated to promote what the authors regard as "righteousness." The implication is that if peace must go by the board in this defense of righteousness, it is well lost for a higher cause. They would not agree to the startling words in Dr. Alexander Whyte's famous letter to his son: "Rather let error live than love die." They will root out the error, and try to discover love again once the right has been re-established.

One would be more impressed by

the statement if it stated in open terms what it really means by implication. What is the nature of this "support" which Christians in neutral countries must give to the democracies in their war against the dictatorships? If we believe them to be right through and through, if we think the lines are drawn between "justice and civilization" and "ruthless tyranny," then surely we must not stop short of war, unless indeed we are absolute pacifists, which the statement disclaims. What timid counsel is this—to shout across three thousand miles of ocean that we are first, last, and always on your side, believing it to be the right, but that we have no intention of helping you in the struggle. One admires the authors of the statement for refusing to put down in black and white the fact that the logical conclusion of this argument is military participation, but what other inference can the wayfaring man make as he reads these words?

For after making all our moral judgments, and we should and will continue to make them, the fact remains that no human enterprise stands so condemned by the Christian conscience as war itself. Nothing that any nation does can possibly be as evil as the fact of war, and those who, in an attempt to stop a wayward nation, enter upon war, let loose upon humanity seven devils in place of the one they hope to exile. England's great enemy is not Ger-



many; Germany's great enemy is not England; their common enemy is war itself, and neither nation will settle anything in the realm of ethical values until that settlement is attempted on the basis of a higher way. Will a victor's peace, no matter by which side imposed, insure the preservation of the deepest virtues of civilization? Another Versailles, no matter how gloriously triumphant it may make the cause of justice and freedom appear, will guarantee but one thing, namely, that nothing important has really been settled nor will be settled until men find a way other than that of the sword.

The proclaiming of this truth is the Christian's highest task just now. It is the fact that he bears this message that warrants his intrusion into the tumultuous field of international affairs. If he does not enter as a Christian, he had better stay out. This is true of the individual; it is true also of our country. The world needs no more help or skill in the ways of destruction. It knows the technique well enough. If the United States, either officially or through the unofficial attitudes of its people, cannot enter the conflict from the standpoint of a mediator and reconciler, then, in the name of all that is sacred, let us stay out. The world knows enough about all these things. But participation on a Christian plane is another matter. One cannot escape the conviction that this is America's hour of opportu-

nity, and the Christian's hour as well. *The United States will be of no value in the making of peace after the war unless she sets to work at the making of peace during the war.* We shall not be of any use to the world then if we now deepen its bitterness and prolong its agony.

That Christian people have a duty in the present crisis goes without saying. What is that duty? Surely not to seek immunity from the world's pain, to withdraw into placid unawareness of what other men are going through. No man or nation of common decency can seek such immunity. But the nature of the participation—what shall it be? Surely not to assume a position of such moral judgment that the mingled issues behind the conflict are no longer seen, and there is only white and black, the right side and the wrong, ourselves and the enemy. Such a position is always the preliminary to war; it is the spiritual sanction upon which military action rests. We can participate in a better way than this, and we shall find that way as we remember that the only obligations we accept are those which are based upon our Christian faith. On any other assumption our participation in the world's affairs is likely to be useless, if not vicious. The men and the nation able to speak the language and show the spirit of tolerance, patience, forgiveness, sacrifice, can alone be of use and value in showing the peoples a higher way.

# *The Church and Social Change in India*

*By Edmund D. Lucas\**

THE church deals primarily with spiritual and moral problems, but one of the clearest lessons of history is that the church must deal also with social and economic problems. Not that the church is to find and apply social and economic patterns, but that she must supply the insights and the drive through which betterment in social and economic affairs may come.

The church in India has until recent years faced a social system so alien to itself and so impregnable to outside influence that Christianity has developed its own social system entirely outside the main Indian patterns.

Not only does the hand of tradition and custom lie heavily on Indian society, but Indian life is still largely rooted in the over 700,000 villages in which dwell at least 85 per cent of the vast population. The village has sought to be self-contained and self-sufficing, each a little republic apart from all the rest, and it is largely in the villages that the old, on-going, traditional life of India has persisted.

The cities of India have come and gone. There are nine ruined Delhis lying around the present Old Delhi

(the Mohammedan capital city of two hundred years ago) and New Delhi, the scarcely yet completed city of Imperial British India. The great cities of Calcutta, Bombay, Madras, Karachi, and Rangoon either did not exist, or were insignificant villages or trading posts two hundred years ago—a short period in India's history. Many of the larger cities of India are still today largely exotic—they are not deeply rooted in the Indian soil.

And yet modern means of transportation and communication, and modern machine-made goods and their universal sale even in the villages, have done more in the past sixty or seventy years to shake village India out of the traditional grooves than anything in all previous history.

When one adds to the above the hundreds of thousands of Indian soldiers (largely from my own province of the Punjab) who have served abroad since 1914, and the millions of villagers who have been sucked into the industrial cities or gone as immigrants to Ceylon, Malaya, Burma, and Assam—many of them eventually returning to the old home village—then one gets some idea of the changes that have affected village life.

\* Presbyterian missionary at Lahore, India, and now on furlough in the United States.



Until about 1870 the church in India was largely a city church, except for the ancient Syrian Church in the far south, and some Roman Catholic churches also in the south. Since 1870 the mass movements from the depressed classes have swept hundreds of thousands of these people into the church, and most of them, perhaps 90 per cent, are found in the villages.

The earlier city churches had been built around mission enterprises in large part, such as schools, colleges, hospitals, dispensaries, printing establishments, and in a few cases actual industrial enterprises such as weaving sheds, tent factories, leatherworks, etc. Hindu society has been such a close-knit socio-economic fabric that Christian society could maintain only a precarious footing on the outskirts. Now all this is rapidly changing. In many cities we have a large advanced group of well-educated people. Many come from the higher strata of Hindu society, fewer Mohammedans, and a sprinkling of Parsis, Europeans, and Indian Christians who are much like similar groups in any large city anywhere else in the world. They are almost completely secularized and have laid aside the entire *mores* of their forefathers. Because the increasing numbers of university graduates everywhere tends to augment their numbers, these form a significant group who have tremendous influence in the intellectual life.

The Indian National Congress under Messrs. Gandhi and Nehru, while primarily occupied in a struggle for political power and especially to combat and reduce the power of Britain in India, has had to deal with social and economic problems. Nehru has turned to socialistic communism—state control—as his remedy, and Gandhi has turned to a revival of village hand industries and a new type of rural education centering around hand industries. None of these efforts has got much beyond the experimental stage.

The great world-wide economic depression beginning in 1929, rocked the foundations of agricultural India. Prices of India's staples, such as cotton, wheat, oilseeds, jute, and sugarcane fell to such low levels that all agricultural credit was frozen. The huge co-operative movement came to a complete standstill, and for the first time both government and public realized that Indian agricultural life was due for a thorough-going reconstruction. Modern methods of sanitation and preventative medicine, control of epidemic disease have resulted in a huge increase of population. With agricultural prices at such a low level, and industries expanding at a pace so slow as to offer little additional employment, and the population increase already noted, there was general alarm.

Let us turn for a moment to basic social problems. The family has

been the key unit in India's social system. The traditional Indian family pattern ran somewhat as follows: (a) universal early marriages—especially for girls; (b) marriages arranged by elders according to custom and caste design; (c) large, joint families where male married members clung together under the ancestral roof and shared a common purse; (d) inheritance in equal shares by male heirs, but often keeping an undivided estate. The new family pattern runs more like this: (a) the postponement of marriage by several years and a much higher value placed on female education; (b) a much stronger desire among the young to have a voice in choosing a life partner with consequent conflict between the older and younger generation; (c) the desire for a smaller family unit with (d) division of the family estate. In fact not only the family but the entire structure of Indian society is being attacked and threatened as never before in all its long history.

The Christian movement faces today an India in the throes of these basic changes. One of the most significant happenings at the Madras World Conference was the emphasis placed on the church in the changing social and economic world, and on the social and economic foundations of the church. In India fifteen of the thirty-four Christian colleges had made thorough local studies of social and economic conditions, which were

published and available at Madras.

It was widely felt that in the theological schools and also through the Christian press more study of basic social and economic conditions should be made. The church-at-large should be made aware of the nature and complexity of these problems.

One is greatly encouraged when one finds a person like Arthur T. Mosher of Allahabad, going into a small village, renting a few scattered fields just like an average farm in the area, and then proceeding for over a year to live in the village and carry on farming just as the Indian villager does. What Mosher is doing on the agricultural side, W. H. Wiser and his wife have already done on the social side. (Cf. "Behind Mud Walls," by Charlotte V. and W. H. Wiser.)

Thus one is encouraged to say that in the midst of this tremendous upheaval in Indian society we have a church more and more awake to the actual situation and more capable of bringing insight and power into those movements which are striving to make these changes constructive and life-giving rather than destructive and negative.

It is the very vigor of the Christian movement to meet the needs of a rapidly changing world that quickens and fortifies one's faith that the gospel is indeed the power of God and the wisdom of God unto every one that believeth.



# *The Church in an Industrial Community*

*By Zoltan Irshay\**

I THINK it was Matthew Arnold who wrote of Shelley that he was "a beautiful and ineffectual angel beating in the void his luminous wings in vain." No such criticism, however veiled, can be made of the work of the Christian Neighborhood House in immigrant and industrial communities. No Neighborhood House projects its program in the void; it is focused on the vital needs and problems of the community. Nor do we think that our work is a mere beating of wings in vain.

While I can best speak of the Campbell Neighborhood House with which I have been identified since 1925, I am sure that a common purpose dominates all the neighborhood houses in the Presbyterian Church. The response of immigrant communities to their ministry furnishes adequate and eloquent testimony to the effective and helpful way in which these houses are meeting social and community problems.

Social education is our method of approach to personal and social problems in dealing with New Americans in industrial communities; for we believe that there is a moral obligation to be intelligent and to be informed about our vital needs.

In our youth and adult departments we are endeavoring to induce reasonable thinking. It is, we believe, the first step in social education. We are not, however, interested in mere thinking or in mere information about personal problems or social programs. We are interested in a Christian reconstruction and direction of life. It is not enough to induce thinking in youth and adults; we must help them to think in Christian terms and from a Christian point of view.

Our chief concern is to help our children, youth, and adults in this polyglot community to think, to feel, to act, to work, and to live in harmony with the purpose of Christ. We believe education for Christians must be more than social and more than education. It must be Christian in purpose and method if it is to be an effective medium for the Christianizing of social life. So with us, social education is not neutral; it is committed to the Christian valuation of personal and social life; it is an indispensable approach to the understanding and solution of our common problems; it is the democratic process of sharing ideas, insights, and convictions or points of view. Its legend is "Come now let us reason together."

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\* Director of the Campbell Christian Neighborhood House, Campbell, Ohio.

Our program of "workers' education" illustrates the way in which we use the educational method as we attack the problems which plague and baffle and confuse us in this industrial community. Three years ago there was a strike in this "Little Steel" area. Our men were confused, somewhat terrorized, and much relieved when it was over. Just about that time one of the Russians in a workers' education group exclaimed with passionate vehemence, "What we need in this country is a good revolution." Christian social education has helped this group of workers to meet squarely the grave issue of the rising tide of labor unrest. The experience, we believe, has cooled the ardor for a revolution and has, we hope, stimulated their desire for social justice. It is gratifying to report that there was not one case of violence in Campbell during the strike in 1937. Thus the Neighborhood House in its intimate contacts with labor is rendering a most valuable ministry to the church and the cause of social justice.

Twenty-two nationalities are represented in our Neighborhood House. At the beginning of its ministry there was much prejudice between the central and southern European nationalities living here; but through the fellowship of study, recreation, and worship, Slavs, Hungarians, Italians, Roumanians, Lithuanians, Germans and others have

learned to appreciate each other and bridges of understanding and good will have been built. This is the only effective solution for the problem of national and racial minority groups in this country.

One of the functions of religion is to conserve the highest values of life and so we seek not to destroy whatever useful tradition, custom or other values we find, but to augment these values with the greater values which have not heretofore been brought to the attention of our people. Ninety-two per cent of the people of Campbell are non-Protestant—Roman Catholic, Greek Catholic, Greek Orthodox—the remaining eight per cent comprising Reformed, Lutherans, Baptists, Methodists, and Presbyterians. So, long before the Oxford and Edinburgh conferences, we had here the opportunity to teach and practice ecumenical Christianity. In our mothers' department Roman Catholic, Greek Orthodox, Greek Catholic, Lutheran, Reformed, and Presbyterian women worship together. The president of the Italian Roman Catholic Society said "The Neighborhood House is the only place where people of all churches can meet without prejudice. Here we feel that we are one."

Citizenship in a polyglot community is probably the most fundamental problem for New Americans. The political demagogue, and the unscrupulous leaders of nationality and labor groups too often help to con-



fuse rather than guide the mind of the New American and too often has he been induced to sell his vote and to sanction un-American and even anti-American policies. In this most important field, the Christian Neighborhood House finds another opportunity to render an invaluable ministry.

In Campbell, we have carried on Christian citizenship classes since 1925, interpreting citizenship to our people in terms of intelligence and character. We have endeavored to impress upon them the importance of understanding the meaning of citizenship in the home, in politics, and in community life. Democracy is on the defensive almost universally, because this emphasis has not been adequate particularly in the education of young people. People have to learn in order to form opinions and develop convictions. But this knowledge is not academic or merely conceptual; it is charged with the emotion of fellowship and appreciation. We want our people not merely to learn what citizenship is; we want them to develop into good citizens. Thus we teach not only the principles of citizenship but form our groups into laboratories of citizenship, practicing democracy in discussion and fellowship in which men and women feel free to give expression to their opinions or feelings. We interpret citizenship in terms of moral responsibility, in terms of tolerance, cooperation, bet-

ter race and interchurch relations. Man must have higher motives than mere membership in a political party and the Christian ideal is the only adequate motive for responsible citizenship.

The Christian Neighborhood House has always been concerned with the vital problem of character education which looms large on the American horizon today. In the Campbell house we conduct our clubs with the constant purpose of inducing Christian thinking, attitudes, purposes, habits, and aspirations. We use biblical materials, biography, literature, current events, from which we extract character values. We believe that character is more than a group of habits or ideals. We believe that character depends on moral conviction, conscience, courage, and willingness to face the consequences of conduct in harmony with them.

No conventional church meets life on as many fronts as the Neighborhood House. The problems of citizenship, character-education, labor, the economic issue, race relations, civic problems, health, domestic problems, citizenship—these and more are within the orbit of our concern and program.

We bring faith, fellowship, hope and joy to people who are underprivileged. We live and labor among them, helping them to grow in grace and in the knowledge of the purpose of Christ.

## **An Inquiry Called For**

For years the Presbyterian Church has deplored the outlays for armaments, which have continued to mount each year. The proposed national defense appropriations now before Congress for 1941 call for \$2,247,000,000, a figure four times the size of the national defense budget for 1935.

The confusing and disturbing factor in this situation is the lack of clarity as to what it is we are to defend. Armaments are the instruments which a nation uses in its national defense program; but who knows what is the national defense program of the United States? The American people whose wealth and possibly whose lives are directly involved should know to what program they are committed. In a democracy, it is they who should determine the program itself in its broad outlines.

But the American people have not been taken into the confidence of those who each year call for larger and larger armament costs. There is reason to hold that among many of our leaders, there is insufficient understanding and agreement as to what should be the basis on which a national defense program is to be built. Is it the policy of the American people to defend only their continental territory, or is it their purpose to defend their commerce upon the high seas? Armament needs for such differing national defense programs will call for vastly dissimilar appropriations. Is it our purpose to send our armed forces in the Pacific Ocean beyond Hawaii? Much of what constitutes national defense depends on the answer. If the American people are to pay for a two-ocean navy, they should first be given the chance to discuss and to decide the national defense program which such a new and expanded armament program envisages.

Prior to the question, "What should be our armament bill?" is the question "What should be our national defense program?" Hearings before the Senate Naval Affairs Committee are to be held this month concerning a Joint Congressional Committee on National Defense Policy. It is proposed that before such a committee there should appear military officials, leaders in the government, and competent private citizens. Out of such testimony, there should come a report which will help formulate American thinking on what it wants to defend—and where. The National Peace Conference, consisting of forty organizations among whom many national religious bodies are included, has given this its unanimous support. The authorization by Congress of such an inquiry is a sound procedure on behalf of democracy, defense, and peace.

# Like These

## ***Sweepstakes in America***

The use of the Irish Sweepstake by the people of the United States is growing so that now the more important sweepstakes draw more than half their subscriptions from this country. The Church's Committee on Gambling in England reports, as of January 1940, "The amount subscribed from the countries chiefly affected by the war dropped considerably, but the American millions continue to flow as usual."

Just how flourishing is this business on this side of the Atlantic is indicated by figures. In the Derby Sweepstake of last summer, 52 per cent of the subscriptions were drawn from the United States, and in the Cesarewitch Sweepstake, the first held after the outbreak of the war, the proportion of American subscriptions was 61 per cent. The American response is now a decisive supporting factor in these vast gambling undertakings, and in return, these sweepstakes are a growing element in the gambling ardor of the American people.

The point is often made that objection to this form of gambling should be overruled because the proceeds add so materially to charitable undertakings. Through participation in lotteries we feed the hungry and clothe the naked, it is claimed. In this connection, it is worth noting just what proportion of sweepstakes subscriptions does flow to charity. The following figures, based on information appearing in the Irish newspapers, apply to the 28 sweepstakes that have been held up to 1940: Total subscriptions, £87,467,000; Hospital & Public Health Disbursements £14,001,000, or only 13.69 per cent of the total amount.

The gambling mania is on the increase in this country, and the Irish Sweepstake is contributing to it. Those in England who have been concerned with this problem report great benefit from the Act of 1934 by which newspapers are severely restricted from publishing information regarding lotteries. "Before the passing of the Betting and Lotteries Act, 1934, the amount subscribed in Great Britain was over 68 per cent of the total. For the Derby 1939 (the last sweep before the war) 26.40 per cent was subscribed in Europe (including Great Britain)." Restriction by the Post Office Department in this country to send mail advertising these lotteries may be a helpful lead for us. Certainly, there is the call to the churches to build up a better understanding of the danger of gambling and a greater resistance to its appeal.



## *A Significant Church Pronouncement\**

THE social and economic problems confronting our nation and the world make it necessary that the Church re-declare its insistence upon the courageous application of Christian principles to these problems. It is the task of the Church to get the facts before the people so that they may know what it is they face. Periodically recurring depressions with their devastating effect upon the morale, bodies, minds, and souls of men, the inequitable distribution of the fruits of industry with a large proportion of families receiving an income insufficient to maintain a family in health and comfort, the concentration of control and power in the hands of a few and the temptation of this group to exploit the many for profit, the denial of fellowship which grows out of vast inequalities—these are some of the elements in our present social order, which are incompatible with the Christian ideal of the Kingdom of God.

The right of collective bargaining, which our Church has recognized since 1910, has now become the law of the land. It is therefore incumbent upon employers and labor leaders alike to cooperate in establishing an industrial regime that will be increasingly democratic, peaceful, and

just. We therefore urge a surrender of methods of espionage, violence, deception, intimidation, and racketeering, and a whole-hearted acceptance of the principle of mediation and arbitration.

Economic insecurity is one of the most harassing features of modern life. While the Christian Church offers no authorized remedy in terms of technique, it is under inescapable obligation to keep the urgency of the problem constantly before the minds of the statesmen who make our laws and those who control industry.

We commend business leaders who are doing all in their power to make their organizations operate on Christian principles. If our American democracy is to be made to work efficiently and justly, there must be employment for all who want to work, the establishment of reasonable wages and hours of labor, the provision of goods at fair prices and accessible to all, and the continuous extension of the principles of justice and equal opportunity. The industrial life of the nation must be as democratic as its political life.

The future of democratic America is largely dependent upon the economic and social independence of the American farmer. We cannot tolerate in America any form of peasantry or any system of farm

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\* Excerpts from sections on the Church and the Economic Order in reports of the Standing Committee on Social Education and Action as adopted by General Assembly, 1937-1939.

tenancy that reduces the tenant to a state of intolerable poverty and toil. The condition of sharecroppers in many regions is one of such abject poverty and hopelessness that Christians must bestir themselves to rescue these people from suffering and despair. Every effort should be made to secure for the farmer and his family economic and social justice, adequate social institutions, including church, school, library, means of recreation, good local government, and modern sanitary homes.

We reaffirm the demand of our Church frequently expressed for the abolition of child labor, and we repeat the endorsement of the proposed Child Labor Amendment.

We believe that the time is at hand for a major effort to be made for the clearance of slum areas in cities, the removal of unsanitary dwellings, and the construction of adequate low priced houses in both rural and urban areas. We call upon Christian owners of property in city, town, and country to cooperate wholeheartedly with governmental and voluntary movements to improve housing conditions, to remove congestion, and to prepare for the building of houses wherein there may be conditions favorable to health, decency, happiness, and the maintenance of a Christian family life.

We deplore the fact that the inequalities that scar the face of society are all too prevalent in the church. We believe that this Gen-

eral Assembly should have its conscience stirred by the wide disparity of salaries paid its ministers. It is not a sound policy for the maintenance of the ministry of our Church that a minister's salary should depend on the economic strength of the local church. In this connection we would heartily commend the Maintenance of the Pastorate Fund which is now in operation in the synod of New York. We would commend to our churches and church agencies thoughtful consideration of the following statement by the Oxford Conference. "In regard to the sources of income, methods of raising money and administration of property, as well as in the terms on which it employs men and women and their tenure of office, churches ought to be scrupulous to avoid evils that Christians deplore in secular society."

We note with great interest the growing strength of the cooperative movement in various nations, including our own. We believe that church groups should make careful and unprejudiced study of this movement, to see whether it embodies that essential principle of Christian cooperation which alone will answer the collective problems of our national and international life. Without identifying the Kingdom of God with any economic plan, we believe that Christians should study all plans that promise a better social order and support those that are in harmony with the gospel of Christ.

# Brotherhood Prayers

*In the name of Our Elder Brother, let us daily pray for—*

*April 1*

*Children recently baptized:* May these little ones, now numbered among the people of God, grow in the warm fellowship of a truly devoted church.

*April 2*

*The paralyzed:* Grant to all these whose limbs are still, spirits which move with swift flight to the certainty of thy love.

*April 3*

*Teachers of Adult Bible Classes:* O God, speak to thy leaders, that we who are older may continue to grow in grace and knowledge of thee.

*April 4*

*Directors of Religious Education:* May thy truth so impassion their hearts that as wings are to the flight of a bird, so may their teaching be to thy Word.

*April 5*

*College students taking R.O.T.C.:* Mercifully guard these youth from a narrow conception of patriotism and from the coarsening influence of military practice.

*April 6*

*Veterans of the last war who are still in hospitals:* O God of Compassion, comfort and heal their spirits. May their anguish hasten us to seek earnestly that day when such unnecessary suffering shall be banished from the earth.

*April 7*

*Those who lead and serve in the Department of State:* Give them the wisdom that sees beyond the immediacy of national gain, and humility before thee, the God of Nations.

*April 8*

*Those in military forces of our land:* Prevent us from sending them forth to kill and be killed, O God of life and love.

*April 9*

*Leaders of the Nationalist Congress of India:* May their passion for freedom never betray them to the bondage of hatred or useless violence.

*April 10*

*Synod and presbytery executives:* Inspire and encourage these thy servants, O God, as they carry on their hearts the burden of the churches.

*April 11*

*Members of our own families:* These who are bound closest to us by ties of flesh and blood we lift to thee. Wilt thou keep them safe in body, mind, and spirit.

*April 12*

*Those who love but are not loved:* Grant to those who live in the loneliness of an unloved life the gracious mercy of that perfect love that passeth all understanding.

*April 13*

*Sunday School missionaries:* For these who walk in unworked vineyards we bespeak the joy of the knowledge of souls bright with the vision of Jesus Christ, our Lord.

*April 14*

*Those who do not choose to attend church today:* Give them, O Lord, a vision of thee that hunger for the fellowship of worship may grow within them.



*April 15*

*Those to whom we have been unkind:* Bless, O God, these for their long-suffering patience with us and grant that nothing we have done may bring permanent sorrow or injury to their lives.

*April 16*

*The self-righteous:* May the anguish of thy Cross rebuke in us the spiritual pride to which we are so prone.

*April 17*

*Heads of industries:* Grant to these men such integrity of soul and strong sense of justice as shall make our land bright with economic freedom and peace.

*April 18*

*Leaders in the cooperative movement:* May new motives for human effort be born in us from these thy servants.

*April 19*

*Members of labor unions:* Bring forth, O Lord, from these fellowships of labor a new respect for human rights and a new cooperative spirit in the world's work.

*April 20*

*The recently released from prison:* Give us grace to offer to these who have paid society's debt a fresh opportunity in the community of life.

*April 21*

*The women of Finland:* Close to thy bleeding heart, O Christ, draw these who bear the anguish of war's stark cruelty.

*April 22*

*Dying soldiers:* Hold thou thy Cross before their closing eyes and give them grace to forgive.

*April 23*

*C.C.C. supervisors:* Keep ever burning within them, O Lord, the vision of youth's potentialities.

*April 24*

*Directors of Neighborhood Houses:* As they daily walk with these, even the least of thy children, may they know that they walk with thee.

*April 25*

*Deans of college women:* Inspire their leadership that our daughters may bring a new spirit of Christ-born loyalty into the families of our land.

*April 26*

*Those in danger of becoming blind:* Lighten their darkness, O God, and give them courage against the day when the light of day may be denied them.

*April 27*

*All who fear the night and its darkness:* O thou who hast taught us never to be afraid, make us to know that thou art light and in thee is no darkness at all.

*April 28*

*Foreign students in American universities:* Help us to befriend the stranger who is within our gates, remembering that we would be aliens of the spirit but for thy love.

*April 29*

*For those who work in mines:* For all who labor deep in the bowels of the earth we pray safety, and for ourselves awareness of their part in our comfort.

*April 30*

*All who have sinned:* May thy Cross in its love and power draw us wanderers home.

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*Let us go beyond a mere reading of these prayers to become a fellowship of intercessory prayer, bringing before God these special needs for each day. These prayers have been prepared by Rev. Paul Silas Heath, Kalamazoo, Michigan.*

## About Books

**The Christian Alternative to World Chaos**, by Luman J. Shafer. Round Table Press, 1940. \$2.

This volume will serve as a welcome antidote to the feeling of "either/or" that is so prevalent in thinking on the international scene. We seem apparently to be driven to the choice between isolationism or military involvement. Neither of these basically offers hope in a long term vision.

This author is committed to a third alternative, one that is more of an imperative and that carries with it the essential contribution of Christianity to the international needs of today's world.

The author starts with a picture of the world today, physically and spiritually. "No greater paradox is imaginable than a set of circumstances which produces the spanning of the Atlantic by the American Clipper in the same summer that witnessed the outbreak of another world war." In short, "the world has progressively become a physical neighborhood, but it is today, even more than 25 years ago, a spiritual enemyhood." The result is international anarchy which, in turn, issues in perennial wars. But why this international anarchy? The conviction of the author is that it is to be viewed most intelligently as a symptom and not as a cause. The cause lies in the fact that each nation assumes unto itself absolute sovereignty. Nations have taken themselves outside of the moral law and recognize no mandate other than the secular law of national self-interest which is, in fact, lawlessness.

The basic orientation for peace effort, the author insists, lies in the Christian world view which is one not of nations but of humanity. The weakness of Christian efforts he believes lies in the fact that too little labor has been spent on translating religious insights concerning

the world of nations into concrete unifying measures. Until this is done, peace efforts can do very little outside of national frontiers. The author suggests a helpful approach on the idealistic or religious level of the modern world's problem, and also a helpful treatment in terms of political realism.

Underlying much of the discussion is a fine grasp of the social outreach of Christianity. A Christianity that is viewed solely in terms of individual salvation remains individual, the author points out, and is incapable of bringing under the sway of Christ such a social entity as the State which is today the greatest offender against the Christian ethic.

This book is recommended to those who seek a unifying approach to a badly divided world scene as well as to those who wish to understand the function of the church in its world-wide mission.—C. P. H.

**Factories in the Field**, by Carey McWilliams. Little, Brown and Company, 1939. \$2.50.

It is reported that a matron who had seen the motion picture, "The Grapes of Wrath," remarked primly to her companion, "I should think that no matter how poor they were they could be a little tidier." This fascinating and readable book of Carey McWilliams, which, though it went to the publishers shortly before Steinbeck's "Grapes of Wrath," is a companion piece to it, reveals why the fruit pickers of California must find it practically impossible to "be a little tidier." One wonders how they find it possible to be alive.

If Mr. McWilliams' sources are reliable, and we have no good reason to question them, this volume is one of the most blistering and unanswerable indictments ever delivered against a state or community.

It is thoroughly documented with a fine general bibliography; is written in plain language so that he who reads may understand; and will probably make him lose some sleep. At this date the literate Christian has had an opportunity to see the picture "The Grapes of Wrath" and he should have read the book. The next step is to read *Factories in the Field* which will arm him with facts and put him in fighting trim for a few lusty rounds in defense of migrant workers.

No brief review, or long one for that matter, can more than hint at the wide scope of this book. In the chapter on "land monopolization" there is one sentence that reveals the fearful brigandage in the latter half of the 19th century which in a different manifestation apparently is still characteristic of the "farm-factory." "This was a typical California bargain of the time: one dollar for 208,742 acres of land." A bright bandit by the name of Limantour in the same year laid claim to, and almost got, the entire city of San Francisco on the basis of a "phony" Mexican grant. This tender concern for values both human and property, according to McWilliams, still rules agricultural California. The story moves in a deadly cycle. Following the annexation of California great sections of valuable land fell into the hands of American "grandees." For a period they profited from the rental of these lands to tenant farmers until they discovered an even more ruthless method of exploitation which was to deny the workers on the land the right even to live on it. The author says of migrant workers, "It is an army that marches from crop to crop," and adds in an understatement, "today they are restless but quiet; tomorrow they may be rebellious." In any event it is an army in which we must have a genuine concern. Here is the story in one, two, and three syllable words. There is no reasonable excuse why it should not be widely read and pondered.

DAVID BRAUN

**Desert Democracy**, by Roy L. Smith. Abingdon Press. \$1.50.

In writing for his doctorate, a student chose as his theme a contemporary problem. But he began his paper by going back some 500 years to the Middle Ages where he felt this problem began to show itself. The examining professor good-naturedly twitted him, asking why he did not keep going back to Noah's Ark while he was about it.

The professor was wiser than he knew for the truth is that if we would know what has been shaping the faith and vision of our part of the world we have to go back to the story which the Bible has to tell. Dr. Smith's volume is in effect an exposition of the implications to social living of the religious experience which the early Israelites bequeathed to the world as summed up in the words, "Therefore, God said, let us make man in our image; in the image of God created he man, and God breathed into his nostrils the breath of life, and man became a living soul."

Dr. Smith works out the implications of this affirmation of human dignity and worth through the history of the Hebrews as it is related in the Old Testament. Each step forward is more or less centered around some great figure. Chapter I, for example, treats of an "Old Declaration of Independence" (Moses), Chapter II, "The Consent of the Governed" (Samuel). Elijah is covered in the chapter on "The First Protest," Amos, in the chapter on "Black-listed." "A Profit in Politics" tells of Isaiah and "The Separation of Church and State" centers around the life and ministry of Jeremiah.

Dr. Smith has made use of a semi-narrative form by introducing the fictitious Ezra Ben Adeb and his descendants. This in no way takes away the historical value of his treatment but rather adds to its appeal and clarification. Ezra Ben Adeb is pictured as one of those who had listened to the strange and thrilling words



of Moses. So stirred was he that he quietly went off by himself after the speaking had ceased, his inner being ringing with the words which he had just heard. His hand reached down upon his back where he could feel the scars left by an Egyptian task master's lashes. New thoughts, fragmentary, crowding to be born, raced through his mind, and in his own voice, yet as though in the voice of humanity itself, he spoke into the desert stillness. "If it be true that every man is made in the image of God, then it must also be true that no man was ever born with the right to lay a lash upon another's back. No man was ever born with the right to lay intolerable burdens upon the backs of his fellows, who like himself are made in the image of God."

So Dr. Smith portrays the beginning of a continuity which he traces through the successive sons and grandsons of Ezra Ben Adeb, and so on through the generations. Thus from one century to the next, these people of the Promise and of the Covenant have poured "their passion for freedom and rights which even kings and queens and majorities must respect."

There is a timeliness to this book which in itself commends it to a wide reading. The manner of its treatment will make it helpful and of interest to older young people and thoughtful laymen.—C. P. H.

**The Flowering of Mysticism**, by Rufus M. Jones. Macmillan, \$2.50.

Rufus Jones is generally recognized as the outstanding spokesman of the Quakers, or the Society of Friends as they prefer to be designated. In an unusual autobiographical preface we are told that the author first contemplated this study when he was yet a student more than fifty years ago. Dr. Jones's definition of the esoteric and much discussed term, "mysticism," is "the attitude of mind which comes into correspondence with a spiritual world-order that is felt to be as real as the vis-

ible one." The book is chiefly concerned with the experiences of "The Friends of God in the Fourteenth Century," and those who are interested in the religious experiences of these mystics will find this volume a most up-to-date authoritative source. Others who are not so much concerned with the individuals who appear on these pages will nevertheless find this book valuable as a guide toward the understanding of mysticism in its wider implications. Dr. Jones does much, for example, to dispel certain common but erroneous conceptions of mysticism, and that is a service for which all can be thankful. He guards against the "ecstasy" emphasis of certain mystics as being a misguided perversion of the true experience, and he clearly defines the excesses of "pathological" mystic experiences. One of the big problems in connection with mysticism is the interpretation of the relation between religious experience and ethics, or the relation between an inward subjective state and the outward ethical and social expression of that state.

Dr. Jones, one gathers, would earnestly oppose a mysticism that was a-moral or unconcerned with conduct both individual and social. He would doubtless find himself in agreement with Eckhart's dictum, which he quotes, "Even if one were in a rapture like St. Paul's and there was a sick man who needed help, I think it would be far better to come out of the rapture and show love by serving the needy one."

HUGH THOMSON KERR, JR.

**Sun and Storm**, by Unto Seppanen, Bobbs-Merrill Company, \$2.50.

The locale of this powerful epic of Finland's struggle to maintain her independence against Russia is the scene of the bitterest fighting of the war just ended. This region close to Lake Ladoga and the Mannerheim line is the home of the author who, living again through the

experiences of the characters of his book, has seen his home engulfed by war and his brother slain.

*Sun and Storm* is the story of Markku, a peasant but two generations removed from serfdom. Born and reared in a peasant hut Markku dreams of founding a family whose ancestral home shall be a great farm, a symbol of place and power and freedom from the hated Russian domination. The story begins with the opening in 1870 of the railroad from Helsingfors to St. Petersburg. This event Markku greeted and used as the opening of the road to the realization of his all consuming ambition. But to his wife, Ellen, oppressed by the psychic forebodings so common among peasant peoples, the railroad seemed a demonic force which already had obliterated the loved and familiar pattern of their lives and was destined, she believed, to bring tragedy and ruin to the family.

Markku prospers, and the manor of his dreams rises about him. But Ellen's fears also are fulfilled. Death and heartbreak come to Markku's family, sacrificed to his indomitable will. "This is my father's fault" cries his eldest son as he lies mortally ill. "My father tries to braid the destinies of us all into one great chain with his own hands." But his dream lives on in his youngest daughter Anna and in her son who at the close of Finland's successful struggle against Russia in 1920 becomes the young master of Markku's farm.

This book possesses a strangely sensuous quality for the author employs color and sound, touch and smell, feeling and emotion with an artist's skill. He depicts with gripping vividness the stuff of life as lived by this simple and stubbornly determined people, and the country both forbidding and strangely beautiful becomes for the reader the scenes of actual experience. One who reads this book is not surprised that Finland though overwhelmed in this present struggle is not conquered.—E. G. R.

**Again the River**, by Stella E. Morgan. Thomas Y. Crowell Co., 1939. \$2.50.

This book of fiction is not one of the series of books on great rivers. It is a powerful story of the ruthless floods that seem to be personified as mighty giants who laugh at the puny efforts made by man to combat their power. Jaspar Morton, a farmer living along the flats of a great river, is obsessed by the idea that God is teaching him how to build houses that will withstand the devastations of the river. Jaspar and his family fight unsuccessfully through three successive floods, and his death in the third flood leaves the reader regretful while admiring the unconquerable trust and faith of this man who clung to his belief in God though he is slain by him. For sheer description of Flood personified, this book ranks among the literary masterpieces. You will like the Mortons and all the folks of the flood country. The struggle of Jaspar Morton's family to be loyal to their father's convictions and at the same time to free themselves from the stranglehold which the river has on their lives creates tensions which are forever being resolved by the unbreakable fellowship that holds this family together whether in life or in death. This book is a classic in its field.

EARL H. ZEIGLER

**The Sister of the Angels**, by Elizabeth Goudge, Coward McCann, 1939. \$1.50.

A sequel to *A City of Bells*, thoroughly enjoyable reading, is this half-size novel which tells another quite necessary chapter in the life of "Henrietta." No one who has read *A City of Bells* could be content to let Ferranti remain so much a mystery person even after he had been rediscovered. In this short story Ferranti really comes to life. The setting for the story is a Christmas season in Tornminster but it is good reading in any season.

M. I. WATSON

# News and Views

**Congress—1940.** Following is a brief summary of some of the most important social legislation now before Congress, according to the best information available at the time of writing (March 15).

**Anti-Alien Bills**—"The 18th century had its Alien Acts, the 19th century its Know Nothing Movement, the 20th century its Palmer Raids. Today, there are nearly 100 bills pending in Congress directed against aliens." (*The United States News*, March 15, 1940) "Whether the war and foreign propaganda in this country are responsible or not, three of the most important of these bills passed the House during the first session of the current Congress." (*Information Service*, February 24, 1940)

The following bills generally typical in their purpose are among the most advanced in the legislative process.

**The Dempsey Bill** (H. R. 4860) passed the House and is now before the Senate Immigration Committee. (Senator James H. Hughes, Delaware, chairman)

**The Hobbs Bill** (H. R. 5643) passed the House and is now on the Senate Unanimous Consent Calendar.

**The Smith Bill** (H. R. 5138) passed the House and is now in the Senate Judiciary Committee.

**The Starnes Bill** (H. R. 6724) passed the House and the Senate and is still in conference.

These bills concern civil liberties, and many persons feel that our policy toward aliens is the first line of defense of the rights of minorities.

**Refugee Children**—"The *Wagner-Rogers Bill* to admit 20,000 refugee children outside the quota for two years was undoubtedly strongly supported. Seldom has such a weight of public opinion been manifested in public hearings. The bill,

however, is still before the committees." (*Information Service*, February 24, 1940)

**Anti-Lynching Bill**—This bill was passed January 10, 1940 by the House and is still in a sub-committee (Senator Frederick Van Nuys, Indiana, chairman) of the Senate Judiciary Committee. It is important that this latter report the bill out. The General Assembly has gone on record in specific endorsement of this bill.

**Block-Booking of Motion Pictures**—A bill sponsored by Senator Matthew M. Neely of West Virginia (S. 280) has been passed by the Senate and early in March was before the House Committee on Interstate and Foreign Commerce awaiting hearings. It seeks to prohibit block-booking and blind-selling. The General Assembly has repeatedly expressed approval of federal legislation for this purpose.

**Gambling—The Celler Bill** (H. R. 7235), passed by the House, is now before the Senate Judiciary Committee. It is designed to prohibit the maintenance of gambling establishments within the admiralty and maritime jurisdiction of the United States.

**Housing**—The United States Housing Authority is asking for authorization to increase its obligations by \$800,000,000 in order to expand its slum clearance and public housing program. The Authority plans to allocate a substantial portion of the funds requested to rural public housing projects.

**Reciprocal Trade Agreements**—The renewal for three years of the Reciprocal Trade Agreements Act which expires in June has been passed by the House and is now before the Senate. Informed observers believe the Senate vote will be close.

**Relief**—"For the year ending June 30,



1941, the President has made a tentative suggestion of \$1,000,000,000 but has left the door open for revision of this figure." (*Information Service*, February 24, 1940.) This sum should be understood in the light of \$1,477,000,000 for the previous year and \$2,250,000,000 for the year before that. The following from the *United States News*, February 16, and March 15, 1940, is pertinent. "A WPA survey, made in November, and recently reported to the House Appropriations Committee, which has been making a special investigation of that agency, showed that at that time more than 87 per cent of the 775,000 persons dropped because of the 18-months clause were without jobs. Less than 13 per cent of those laid off had found work three months later. . . . It is no comfort for WPA officials that almost 1,000,000 persons are certified for work relief and waiting to be assigned, with more names being added daily."

**Repeal the Poll Tax**—In eight southern states, there is a law which requires the payment of a poll tax to make one eligible for voting. There is a bill now before the House looking toward federal action against what is in effect disenfranchisement of an individual on economic grounds.

**The National Study Conference** on the Churches and the International Situation met in Philadelphia during the last three days of February. Some 32 denominations were represented by delegates whom they had appointed, the total membership of the conference falling just short of 300. The conference spent most of its time in commissions, of which there were six, the schedule being arranged so that each delegate could attend two of the commissions. The peace-mindedness of the conference was obvious, with the feeling apparently unanimous that the United States should stay out of the present conflicts. The conference supported con-

tinuing efforts by the government of the United States in concert with other neutrals on behalf of a negotiated peace. It also favored the advocacy of some sort of a world organization as a major constructive element in the peace that follows upon the present war. The conference recognized conscientious objection as among the valid positions which a Christian may take in respect to war, recommended that the various denominations offer their conscientious objectors an opportunity to register, and requested the Federal Council to set up a committee to consider problems concerning the conscientious objector to war. It was the united opinion of the conference that the only approach which the Christian churches may take toward the needs of a world at war is that within the ecumenical spirit.

**Some 20 presbyteries have taken action** in respect to the proposed revision of Chapter XXIII of the Confession of Faith, according to press releases, correspondence, and other sources of information. It is reported also that many other presbyteries propose to take this matter up at the Spring meeting of presbytery. This is in line with the recommendation of the General Assembly of 1939, "that each presbytery take steps to determine the various reasons that led to the approval or rejection of the proposed revision, and that presbyteries that are so minded submit to the next General Assembly overtures for the revision of Chapter XXIII according to the constitutional procedure of our Church."

**Eleven women's organizations** through their 466 representatives met in the fifteenth annual Conference on the Cause and Cure of War, in Washington, Jan. 22-25. The membership of the conference was broadly representative both of member organizations and of every section of the United States and Canada. The

conference discussed many aspects of the world situation, American national and foreign policy, the problems involved in the creation of an enduring peace, and the responsibility of the United States to share in building a new world order. It was significant that this latter point was mentioned by many speakers, the willingness of the people of the United States to bear "the costs of peace" receiving particular emphasis.

The "program for 1940" outlined by the conference for the guidance of its member organizations enunciates principles and outlines proposals for immediate action on nine pressing issues. Among these, support of the following is urged: renewal of the Reciprocal Trade Agreement Act; "Keep United States out of war" policy; financial and economic aid to nations, victims of aggression; cooperation in aid to refugees; creation of a National Defense Commission including civilian representation.

Presbyterian women's groups throughout the church are represented in the "Cause and Cure" Conference through the National Committee of Church Women and many are already familiar with these annual programs. It is expected therefore that the program for 1940 will be widely studied and used in whole or in part by presbytery and local church groups throughout the country.

**The Church Committee for China Relief**, (105 East 22nd Street, New York) announces that the total amount sent to China since September 1, 1938 is \$435,000. The goal for this year is \$1,000,000. "Twelve American dollars yearly," says the committee, "will care for a life in China." On two rainy days in February, "Tag Day for China Relief" in Portland, Ore., resulted in a contribution of \$1,649.71 to the relief fund.

A recent *Fortune* survey of public opinion reveals that although the present

form of government is considered "about perfect" by a majority of the people, a minority—of startling size—either wants or expects a completely new form of government in place of democracy and capitalism in the United States. The question asked was: "Which one of the following most nearly represents your opinion of the American form of government?" The result was as follows:

1. Our form of government, based on the constitution, is as near perfect as can be—no changes are needed—64.2 per cent.

2. The constitution has served its purpose but is now outmoded and should be revised—19.2 per cent.

3. Capitalism and democracy are breaking down—eventually we shall have a new form of government—5.2 per cent.

4. Don't know—11.4 per cent.

The answers broken down according to the income levels of the people giving them summarize as follows:

	Total	Pros- perous	Upper middle	Lower middle	Poor	Negro
(1)	64.2	79.9	71.4	64.1	58.4	49.6
(2)	19.2	14.2	19.3	20.5	18.6	16.7
(3)	5.2	2.4	3.7	5.2	7.6	5.6
(4)	11.4	3.5	5.1	10.2	15.4	28.1

In commenting on the results of the survey *Fortune* observes: "Here comes a thumping vote of confidence in our way of government as it now stands, and it comes not only from every class, but without exception from every occupation and part of the country. The smallest minority, however, deserves the most attention. For if the total of 5.2 per cent who either want or expect a completely new form of government in place of democracy and capitalism is converted into people, it comes to about 4,000,000 adults. And that, indeed, is enough of a following to make any demagogue look impressive. It is four times as many people as have ever voted in any one election for the Socialist and Communist tickets combined."

# Radio, Music, Drama

## **Which Way to Lasting Peace?**

People everywhere are discussing the causes and results of war. They want to know how to create a world in which war can be prevented. To bring to the general public important phases of this discussion is the purpose of the series of programs, "Which Way to Lasting Peace," broadcast over the Columbia network at 6:30 EST, Saturdays.

This series is being presented in cooperation with a Commission to Study the Organization of Peace, composed of more than 50 members. Dr. James T. Shotwell, Bryce Professor of the History of International Relations at Columbia University, is chairman. Topics for April include: Apr. 6—The New World of Science; Apr. 13—A Mistake That Must Not Be Repeated; Apr. 20—Peaceful Change; Apr. 27—Is World Organization Possible?

**The Bible as modern prose.** One of the most unusual programs in radio history is NBC's presentation of a week-day dramatic series which translates the Bible into modern prose. With Dr. James H. Moffatt of Union Theological Seminary as program consultant, the series, "Light of the World" may be heard Mondays through Fridays at 2:00 p.m., EST. The series is designed to bear the same relation to the Bible in broadcast form that such books as "The Bible As Living Literature" bear in literary format.

**Youth and Crime broadcasts.** How to safeguard young people from lives of crime, how to reclaim youthful lawbreakers for useful living, and how to protect the public more effectively from young offenders—these and similar problems dealing with youth and crime are the subject of a new series of broadcasts, "Youth in the Toils" presented over the NBC-Blue network on Mondays at 7:15 p.m.

EST. The series is presented by NBC in cooperation with the American Law Institute.

**Drama and Pageantry** for use in the church, is the subject of an interesting booklet published by the Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia. The values of drama and pageantry in the church are first discussed followed by chapters on types of drama, the drama organization, selection of a play, production, stage arrangements, lighting, costuming, etc. "Worship through drama" is effectively discussed in Chapter IX; care in the preparation of publicity, the prayerful preparation of the players, the program preceding and following the play, as important elements in presenting religious drama as a worship experience are carefully considered. Each chapter is followed by suggestions for supplemental reading. A list of suggested plays for use in the church, a sample worship service, and a suggested program for the first year of a church drama group are contained in the appendix. *Price, 35 cents, postpaid.*

**Even in This Day and Age**, a film available for use in local churches, constitutes a brief review of points of breakdown in the social fabric. Scenes indicate the problems involved in bad housing conditions, the lack of play areas and recreation facilities, the use of alcohol in a highly mechanized civilization, economic strife and wide-spread gambling, and point to the increasing crime and delinquency growing out of all these factors. The picture ends with a challenge to Christian people to do something about the problem. A 16 mm. film, one reel in length. Rental price, \$1.50 plus transportation charges. (Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York.)



# We the Readers

*(Communications of not more than 200 words are invited from our readers)*

## "This Trash Must Go!"

Editor SOCIAL PROGRESS: Should we wonder about the reason for all of our juvenile crime? Not as long as we allow a flood of salacious magazines to adorn our newsstands. The February issue of *Readers' Digest* contains an article, "This Trash Must Go," condensed from *Forum*, which every Christian ought to read and think about seriously.

Youth may see a movie, and afterwards forget most of what he saw. On the other hand, a copy of the smutty magazine is available for much less than the price of a movie. Young people may put such periodicals in their pocket, carry them around for weeks, read them over and over again until, finally, the contents become a real part of their young lives.

We need some action! Our great Presbyterian Church, which stands for all decency, ought to exert some influence here. We helped to clean up the movies, but why stop there? Christ would do something about this. Why shouldn't we?

FRANK R. MEASE

Presbyterian Church,  
Pickford, Michigan

## We Thank You

Editor SOCIAL PROGRESS: Congratulations upon the fine job you are doing in SOCIAL PROGRESS.

It is with genuine pleasure that I greet its arrival at my desk each month. You are working in a difficult but a challenging and much needed field.

IVAN G. GRIMSHAW

Fairmount Presbyterian Church,  
Cleveland Heights, Ohio.

## A New Name?

Editor SOCIAL PROGRESS: My "say" as a reader of SOCIAL PROGRESS has to do with the name of the publication itself. This name rightly implies the area in which the deep concern of all readers lies, i.e., the social life of our time. But it also has a wrong implication, in that the word "progress" suggests another faith than that in which we move and act.

Social progress implies a belief in the ongoing perfection of society incident upon the passage of time. This has a close affinity to humanistic philosophy of the enlightenment, but can hardly be deemed an adequate faith for today, to say nothing of its not being a Christian interpretation of time or history. The Christian concern arises from the prophetic tradition which derives its imperative from God and not from men. This is the solid rock upon which the church has reared its fortress to do battle against social injustice, leaving the fulfillment to the grace of God in the fullness of time.

My plea is therefore for a change of name and by way of suggestion I offer "Social Justice" or "Social Righteousness."

PAUL F. IVERSON

First Presbyterian Church,  
Hastings, Nebraska

*Correction: We regret that SOCIAL PROGRESS for March 1940 erroneously reported the Reverend Crofton C. Adams as serving a Presbyterian church at Penney Farms, Florida, the town in which he resides; whereas he serves the Presbyterian church at Starke, Florida.* EDITOR

# Current Films

*These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on reports of ten groups of national organizations judging pictures in Hollywood.*

**Abe Lincoln in Illinois** (RKO). Cast: Raymond Massey, Gene Lockhart, Ruth Gordon, Mary Howard. This inspiring biographical drama of Lincoln's life from early days as an Illinois storekeeper to his departure for the White House as President, is thrilling because of the superb characterization of Raymond Massey in the title role and because the great thoughts expressed by him are as fresh and timely today as they were then. The picture presents true insight into the character of the man and shows the forces outside himself that drove him to fulfill his destiny. The drama vividly conveys the ideals of American democracy as expressed by the Great Emancipator. **Family.**

**Dr. Ehrlich's Magic Bullet** (Warners). Cast: Edward G. Robinson, Ruth Gordon, Otto Kruger, Donald Crisp, Maria Ouspenskaya. Dramatic, powerful, and absorbing, this timely filming of the life work of Dr. Ehrlich is a story of achievement, rather than a personal biography, beginning with his discovery of "trypan red," which enables any physician to identify the dread tuberculosis germ, showing his perfecting of the antitoxin for diphtheria and, finally, his desperate struggle to find a cure for deadly venereal diseases. The atmosphere and music create a friendly feeling for the old Germany of kindly peoples, with their deep interest in research for the benefit of humanity. **Adults and High School.**

**Northwest Passage** (M.G.M.) Cast: Spencer Tracy, Robert Young, Walter Brennan, Ruth Hussey. A magnificent historical drama, based on the first half of the novel, vividly brings to life a thrilling era in our colonial history. It depicts the indomitable courage, stamina and almost unendurable hardships and privations experienced by Major Rogers and his loyal Rangers in their heroic efforts to wipe out the Abanakis, a murderous, marauding tribe of Indians, in the almost impregnable village of St. Francis. These stirring tales of our own country, so graphically presented, bring a realism and appreciation of the idealism and heroic courage of our forefathers. **Family.** (Too harrowing for children.)

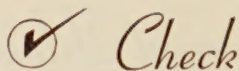
**Pinocchio** (Disney-RKO). Adapted from Collodi's fantasy. Pinocchio, the little wooden puppet, comes to life in answer to the prayer of his maker, Gepetto, and then, followed by his conscience, Jiminy Cricket, finds the true meaning of life through varied experiences, trials and tribulations. The lovely musical background paces the varying moods. The photography is lovely, especially the undersea shots with the vari-colored fish, their perpetual movements and the gurgling voices. **Family.**

**Seventeen** (Paramount). Cast: Jackie Cooper, Betty Field, Otto Kruger. Delightful filming of Booth Tarkington's story of the trials, heartaches, and ambitions of adolescent youth. The picture is well cast and well acted, with good production and sympathetic, discerning direction. A small-town boy becomes enamoured with a sophisticated girl visitor from Chicago, and while in the throes of love, he is tormented by his curiosity-driven, tattling little sister. His suffering is alleviated somewhat by an understanding mother. **Family.**

**Swiss Family Robinson** (R.K.O.-Radio). Cast: Thomas Mitchell, Edna Best, Freddie Bartholomew, Tim Holt, Terry Kilburn. An old favorite beautifully photographed. The storm scenes on the sea as well as on the island are magnificent. This story of the adventures of the shipwrecked Robinsons is an inspiring panorama of absorbing incidents, developing gradually fine characteristics, ingenuity and family unity, giving a sense of security and relief. **Family.**

**Vigil in the Night** (RKO-Radio). Cast: Carole Lombard, Brian Aherne, Ann Shirley. Assuming the responsibility for the death of a child neglected by her younger sister, a competent nurse is forced to leave the hospital in her small home town. In London she continues her profession and successfully heads a group of brave nurses in conquering an epidemic. A serious, thought-provoking picture laid in the interesting locale of hospital life. **Adults.**

**Young Tom Edison** (M.G.M.). Cast: Mickey Rooney, Fay Bainter, George Bancroft, Virginia Weidler. This inspiring, human story of the adventures of the boy, Thomas Edison, emphasizes an example of misunderstood youth, and shows the hardships endured by a boy who did not fit into the common mold because of his curiosity and spark of genius. It paints an engrossing portrait of Tom Edison's family life, with his loving, understanding mother, his loyal little sister, and his stern but fair-minded father. **Family.**



## Reference Materials for Social Education and Action

### Westminster Units on Social Themes

*Good Neighbors*—Teacher's quarterly containing stories for Primary children to help them share in creating good will. *Two or more copies—80 cents a year; 20 cents a quarter.*

*Christ at Work Through People*—Stories of men and women of today in the service of the community. *Teacher's edition, 20 cents; Pupil's, 15 cents. Quarterly.*

*Growth in Christian Service*—A guide to personal development. Includes—"The Road of Social Rebuilding," "The Road of Making Friends Across Barriers," and others. *15 cents.*

*At all Presbyterian Book Stores.*

### Foreign Policy Pamphlets

*The Peace That Failed: 1918-1939.*

*Human Dynamite: The Story of Europe's Minorities.*

*New Homes for Old: Public Housing in Europe and America.*

*War Atlas: A Handbook of Maps and Facts.*

*The British Empire Under Fire*

*Showdown in the Orient*

*Why Europe Went to War*

*America Charts Her Course*

Pamphlets—25 cents. Study Packets—

25 cents. *Foreign Policy Association, 8 West 40th Street, New York City.*

## Thought-Provoking Books

### Non-Violence in an Aggressive World

By A. J. MUSTE

Here is a vigorous and convincing presentation of pacifism as a logical and ethical means of combating the present world tendencies toward violence and aggression. That it is Christian and compatible with our democratic ideals, that it has worked in historic instances, and would work today is the chief thesis of this impassioned work. Superb sermon and group discussion material

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### I Have Seen God Do It

By SHERWOOD EDDY

Amid the many social and religious causes with which he has been intimately connected, Dr. Eddy has seen the working of God in today's world. Here is fervent reporting—an inspiring book in an era of apparent nihilism. \$2.00

### Love, Marriage and Parenthood

By GRACE SLOAN OVERTON

A sane and helpful guide. \$2.00

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